

COMPLIMENTARY  
COPY

# प्रेमलहरी

के० भास्कर पिल्ल



# PREMA LAHARI

*By*

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**(Sanskrit)**

**PREMA LAHARI**  
**(Poem)**

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**By K. Bhaskara Pillai**

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## PREFACE

This book was published under the name 'Ragalahari' in Malayalam script a few years ago. Though it is composed in lucid Sanskrit, some of my friends insisted on my publishing it with a small commentary.

An attempt is now made to see that the idea that simmers in these verses is explained to be better understood by those who do not know Sanskrit. I must confess at the outset that in these verses Devi is not envisaged to accord with traditional Tantric conceptions but is depicted as knowledge pure, the enlightened consciousness, which she is. These verses are devotional and flow from a heart which is all adoration and love for Her.

My thanks are due to my well wishers and friends, who have encouraged me with their appreciation of my effort. May the Almighty Devi shower Her great blessings on all !

‘अमरीकबरीभार-  
भ्रमरोमुखरीकृतम् ।  
दूरीकरोतु दुरितम्  
गौरीचरणपङ्कजम्’ ॥

New Delhi  
10-11-75

K. BHASKARA PILLAI .  
Author

**Om, Namo Bhagavate  
Sri Ramakrishnaya**

**Mavelikkara  
6-10-66**

**Dear brother,**

**I am in receipt of the book which you have sent me. I read it from beginning to end with great pleasure. Rapt in admiration, I silently bowed my head in all reverence for Devi. The book is excellent. I pray to Mother again and again to shower her blessings on you.**

**Wishing you all Sat-saukhya and Sat-Bhakti,**

**Snehabaddha**

**Niranjanananda**

---

**Translated from Malayalam.**

\*G. Sankara Kurup

Bhadralayam,  
Ernakulam.

10-10-66.

Dear Friend,

There are very few poets now in Kerala who can wield such a pen in Sanskrit. To praise your Kavitra Sakti I borrow your own line. ब्रह्मानन्द तरंगिता स्फुरति ते शक्ति प्रभावोन्नता'

The persual of भूमिका made me happy. When I read the first stanza, I found in it the elegance and beauty surpassing that of the verse beginning with 'या कुन्देन्दु तुषारहारधवला'. The fourth, the seventh and the eighth stanzas abound in literary merit and appear to me superb. The seventeenth stanza must have been even more pleasing to the Ishta Devata. When I say so, I am sure, the other stanzas will pardon me. I read the book once and I want to read it over and over again.

With affectionate regards,

G. Sankara Kurup\*

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\*Mahakavi and the first Jnana Peetha Award Winner. Text translated from Malayalam.



## प्रेमलहरी विहारः

अद्यतनाः प्रायशः भौतिकवादिनः अर्थकाम-  
मात्ररताः धर्मभ्रष्टाः दृश्यन्ते । तेभ्यो बाह्यं व्यतिरिक्तः  
भवान् आत्मीयचिन्तानिरतः देवी भक्तश्चासीति  
पुण्यपरिपाकमेव । कृतिस्ते प्रेमलहरी नाम स्तोत्रमाला  
मया आसादिता अवलोकिता च । इयं मे पुलकोद्गम-  
कारिणी । भक्ति सुधारसनिमग्ना सुन्दरालंकारविभूषिता  
इयं मादृशान् अनुवाचकान् ललितैः पदैः देवीसकाशं  
क्रमान्नेतुंशक्ता । भक्तिः “सा कस्मै परमप्रेमरूपा”  
इति महद्वाक्यमादृत्य अस्याः प्रेमलहरी संज्ञा सम-  
ञ्जसा एव ।

शङ्कर भगवत्पाद कृतेः छाया तत्परिचयाधि-  
क्यात् प्रेमलहर्यां तत्र तत्र दृश्या इति श्रीमता एव  
अवतारिकायां सूचितं । आशयभेदवैशद्यात् ताः छायाः  
सुन्दरा एव । यथा

सा मां पातु सरस्वती भगवती निश्शेष जाड्यापहा-  
‘शङ्करकृति’  
सा मां पातु महेश्वरी बुधनुतानिश्शेषपापापहा  
‘प्रेमलहरी’

सप्तमे श्लोके देवीप्रसादस्य सर्वव्यापि तत् सम्यगु-  
 दाहृतं किंतु “ते शक्ति त्वयि स्फुरति” इत्यत्र  
 त्वयीति असांप्रतं मन्ये । पौनरुक्त्याद् अष्टमे श्लोके  
 देव्याः भेदराहित्यम् सर्वार्थदायित्वम् च सम्यक्  
 प्रकाशितम् “देवोवर्षतिहर्षदो” इत्याद्यप्रस्तुतेन ।  
 पञ्चादश कर्तुर्विकर्तुप्रयोगः अचुंबितमनोहरः । अलमति-  
 प्रसङ्गेन । त्वदीयेयं ‘प्रेमलहरी’ मह्यं परमां प्रीति-  
 मानन्दं च ददौ । इयं देव्याः प्रीत्यैस्तत् कीर्त्यै च  
 भवतात्

सङ्गमेशपुरी

के. पी. के. कर्ता

२६-१०-१९६६

अधिगतं भवतातिसुहृत्तया  
 प्रहितमद्भुतशिल्पगुणोत्तरम् ।  
 ललितकाव्यमभंगुरसाहिती  
 महितमस्तकवद् गुणभूषितम् ॥ १

मृदुलकोमलपल्लवमार्दवं  
 क्षपणचञ्चुपदावलिगुंफितम् ।  
 अतिमनोहरकाव्यमहर्निशम्  
 तव तनोति सखे मम कौतुकम् ॥ २

श्रुतिसुखप्रदबन्धसमञ्जसम्  
 मधुरभावविलासकरंबितम् ।  
 गुणगणोत्तरसारविराजितम्  
 विहितकाव्यमहो भवतोधिया ॥ ३

मम निरन्तर भक्तिविवर्धकम्  
 चित्तिविभूतिविभावनतत्परम् ।  
 तव कवित्वमहत्त्वनिदर्शकम्  
 जयति ते कवितामणिरन्वहम् ॥ ४

परभृतस्वनपावनमञ्जिम  
 प्रथित चारु पदोच्चयभासुरा ।



विमलसारधमेदुरमाधुरी  
रुचिरमूर्तिरियं कविताञ्जरी ॥

५

सुजनतोषणमञ्जुकलेबरा  
वृजिनदुर्जन भीषणविग्रहा ।  
भवतु ते वरदा कवितेव सा  
स्मरहुताशननाशनभामिनी ॥

६

उद्धूताखिलपापसञ्चय भरैः  
श्रद्धान्वितैः सर्वदा  
कृत्याकृत्यविवेकरूढदयैः  
सिद्धार्थकामैरपि ।

चिन्तानारतभासमानचितिभि  
बद्धादरैः सेवने  
मुक्त्यर्थं भवदीय रागलहरी  
नित्यं समासेव्यतां ॥

७

ममापिकवितालता तव विशालकाव्याक्षर-  
द्रुमाश्रयेण सुस्थिरा जगति वर्ततां शाश्वती ।  
नमेऽस्ति खलु तत्परं किमपि मोहज्जाड्यं सखे  
उमाभगवती सदा वितरतान् शुभं निर्मला ॥ ८

रामकृष्णपिल्ल हूतिरग्रगो जडात्मनाम्  
सूरिवीरवेद्यमेव भास्करस्य भाषितम् ।

५

रूढमूल साहस प्रसक्तता विजृम्भणा  
रूढिरेव दृश्यतेऽत्र पण्डितैर्महात्मभिः ॥ ९

न्यायान्यायविवेकत्रे

भास्करपिल्लाह्न सूरिवर्याय ।

प्रेषितमेतत्पत्रम्

तूर्णं यायान् सुखेन तन्निकटम् ॥ १०

भद्रालयम्

२१-८-६६

वि. रामकृष्ण पिल्ल

## श्रीमन्तः भास्करपिल्ल महाशयाः

या भक्तेषु महेश्वरप्रियतमा  
कारुण्य धारायिते  
या वा भावुकचित्तकैरवसमु-  
ल्लासे सुधांशूयते ।  
नैराश्ये सुरभारती प्रणयिनाम्  
याऽनभ्रवर्षायते  
सेयं कस्य मुदैन रागलहरी  
श्री भास्करान्तिस्मृता ॥

भवद्विधेयः

एन्. वि. कृष्णवारियर्

१३-१०-६६



कोलापुरीवास मुपेक्ष्यमाना  
 वाग्देवतासञ्चरतेऽत्रनूनम् ।  
 नोचेदिदं किं मणिनूपुराणाम्  
 मञ्जीरशिञ्जीनिनदं धरायाम् ॥ १

तावत्क भास्वद् कविता मनोज्ञाम्  
 भक्तिप्रभावेन कृतां समीक्ष्य ।  
 भूयोपि भूयोपि मदन्तरात्मा  
 मोदांबुधौ मज्जनमातनोति ॥ २

भवता कलिता विमला कविता  
 सरसेत्मुदिता विधैरखिलैः ।  
 इतरा कथमप्यधुना भवति  
 हिमगिरितटतो गलिता गङ्गा ॥

उदयशिखरिशृङ्गे भास्करे भासमाने  
 नलिनमुकुलजालादुद्गता भृंगराजि  
 मधुरमधुर गीतं गायते तस्य राग  
 लहरि हरति चित्तं मादृशानां मनीषाम् ॥

जी. शङ्करवारियर्  
 तिरुवनन्तपुरम्

## भूमिका

हृदयहारिणी संस्कृत वाणी देवभाषेति विश्रुता  
च । ग्रन्थसंपदि सा फलपुष्कला । कालिदासाद्याः  
कवीन्द्रा तां पिपठिषूणां दीपस्तंभो नाविकानां इव  
मार्गदर्शका भवन्ति । तस्मात् वयं भाग्यवन्तः ।  
परं तु अद्यतनकाले ग्रन्थनिर्माणविषये व्याप्रियमाणाः  
पण्डिताः कवयश्च विरलाः । पठने निरुत्साहता  
सर्वत्र । अवस्थेयं शोचनीया खलु । सा अवस्था  
सर्वथा दूरीकरणीयैव । इति मत्वा मया कानिचित्  
देव्याः स्तोत्राणि यथाशक्ति निर्मितानि सन्ति ।  
तेषां सदसत्त्वनिर्णये विद्वांसः प्रमाणम् । स्खलितानि  
सन्ति चेत् प्रसन्नधिषणाः मनीषिणः दयांबुना  
शोधयन्तु ।

निरञ्जनानन्दनामानं मद्गुरुं प्रणिपत्य विदुषां च  
भक्तानां पुरत इमानि स्तोत्राणि सादरं अवतारयामि ।

‘गच्छतः स्खलनं क्वापि

भवत्येव प्रमादतः ।

हसन्ति दुर्जनास्तत्र

समादधति सज्जनाः’ ॥

सहृदयविधेयो ग्रन्थप्रणेता

के. भास्करपिल्ल





## समर्पणम्

संत्यज्य सौभाग्यसुखानुभोगान्  
साधारणान् साधुकुलावतंसः ।  
जयत्यसौ बुद्ध इव प्रबुद्धो  
निरञ्जनानन्दयति प्रशान्तः ॥ १

यो भाति मोहाकुलतापभारान्  
विहाय मेघानिव शैलशृङ्गः ।  
स राजते यौगिकधर्ममार्गे  
विशुद्धविज्ञानविचारशीलः ॥ २

प्रणौमि वृन्दावनयानपूतौ  
मुकुन्दपादाविव सुन्दरौ तौ ।  
सतां मनोमन्दिरदीप्तदीपौ  
निरञ्जनानन्दवरिष्ठपादौ ॥ ३

वन्देऽहं सुजनानन्द-  
मन्दारं करुणानिधिम् ।  
योगिनां हृदयांभोज-  
भास्करं तं वरं गुरुम् ॥ ४

अविद्याध्वांतविध्वंस-  
भास्वते गुरवे मम ।  
उपहारमिमं ग्रन्थं  
अर्पयामि मुदान्वितम् ॥ ५



## मङ्गलम्

नत्वा विघ्नेश्वरं वाणीं  
 पितरौ च पितामहम् ।  
 करोमि जगतां मातुः  
 स्तोत्रमालां यथामति ॥

१

The poet commences this poem with salutations to both Vighneswara and Sarasvati. He also remembers his parents and grand father. He offers these verses as a garland to Devi, whom he extols as mother of this Universe.

आधारभूता भूताना-  
 माधाराणां च कारिणी ।  
 वर्तते तन्त्रमंत्रोक्ता  
 देवी शक्तिस्वरूपिणी ॥

२

This is an invocation to Devi, in which the glory of the all powerful is eulogised. Devi is the very basis of the Panchabhootas, the five elements, the integration and disintegration of which is a natural phenomenon we witness every day. By the integration of the Panchabhootas a being assumes body and on its extinction, the bhootas disintegrate. This recurring process which is eternal and mysterious is caused by Devi, by her supreme will. There-



fore she is called the very foundation of the bhootas. Devi appears in several forms. One such form is the Kundalini sakti. This power immanent in man is aroused by severe Sadhanas. The Kundalini Sakti is embedded in the Mooladhara. When it is raised it passes through the other five chakras viz., Swadhisthana, Manipuraka, Anahata, Visudhi and Ajna. It ultimately reaches the Sahasrara Padma and Jeevabrahmaikya is consummated there. This dormant cosmic energy elevates the soul and awakens the hidden potentiality of man. The esoteric significance of Kundalini Sakti is glorified both by Tantric and Mantric Granthas. This transcendental power has been attributed to no other deity than the Parasakti.

विना ज्ञानमलभ्यो य-

श्रिदानन्दसुधारसः ।

सुलभस्ते कृपालेशात्

भक्तानां स विशेषतः ॥

३

In this stanza the superiority of Bhakti over Jnana is stressed. To reach the same destination, there are several ways. All the paths lead to the same goal. No one path can be described to be superior to the others. For attaining realization; Jnana, Karma and Bhakti are the three distinct paths. Bhakti is spontaneous. By it we reach release from birth and death. In Jnana marga, a lot of effort is necessary. So is the case with Karma marga. Chidananda Rasa, the unparalleled wealth and spiritual treasure, is obtained by Jnana marga. The poet says that, that which is obtained by strenuous and disciplined Jnanamarga

could easily be got at by the divine grace and compassion of Devi, who is so kind to her ardent devotees.

लोकेऽस्मिन् नश्वरा भोगा

नश्वरा दारपुत्रकाः ।

अनश्वरा त्वमेकैव

कैवल्यामृतवर्षिणी ॥

४

This very world is transient. Pleasure and enjoyment are equally so. Wife and children are all ephemeral. Devi alone is permanent. She has neither birth nor death. She, who is the giver of the nectar of Kaivalya or Moksha, is the only one eternal.

पराविद्यामयी देवी

स्थिरा सौदामिनीव सा ।

भासते जितरागाणाम्

स्वान्तःस्था परमेश्वरी ॥

५

Devi appears in the shape of Paravidya, viz., Supreme knowledge. Vidya is either Para or Apra. Para is like sunshine, which removes the darkness of Avidya. Avidya is not ignorance, it is spiritual blindness. Amidst dark rainy clouds, emerges lightning, which is a spontaneous out burst of the elemental energy. The lightning we know, disappears instantaneously. Suppose it lasts permanently. Then what would be the nature of the effulgence radiating from it? Devi, is like a permanent lightning, shining in the hearts of those Saints, who had conquered the five



senses. It is portrayed here that in the inner recess of those liberated souls, radiant with the light of transcendent experiences, is Devi enshrined. The seers, replete with ecstatic bliss, could feel the captivating presence of this unique sakti.

मुमुक्षूणां त्वमालंबो  
भवबन्धविदारणे ।  
कटाक्षं देहि मे देवि  
निर्मलानन्ददायिनि ॥

६

Those eager souls, in quest of God, Devi leads to the path of Divine experience. Only with the blessing and the grace of the Mother, Moksha could be attained. We are all engrossed in Samsara, the mundane world. To pierce this Samsara through, there is only one weapon and that is the inspiring grace of Devi. The poet invokes the blessings of his Ishta devata, that delivers man to final beatitude and gives him the pure Bliss, manifested as Ananda.

In the foregoing five verses, Devi is glorified. Now, we come to the Laharī itself. Laharī means wave. Prema is Bhakti, which in the words of Narada, takes the form of Parama prema. The following eighteen verses are sung in praise of Devi, the rare treasure of spiritual enlightenment, which to a discriminative intellect is thrilling and stimulating.



या कैलासविलासलास्यलहरी  
 या चित्प्रभाभस्वरा  
 या विश्वस्थितिसृष्टिनाशजननी  
 या संविदुत्तेजिका ।  
 या वेदादिभिरादरेण बहुधा  
 संस्तूयमाना सदा  
 सा मां पातु महेश्वरी बुधनुता  
 निश्शेष पापापहा ॥ १

She, who is the wave of the Lasya dance, which is the ineffable joy of Kailas; she who is illumined by the light of knowledge; she, who is the cause of the creation, the preservation and the destruction of this universe; she, who invigorates the absolute consciousness; she who is respectfully eulogised in many ways by the Vedas; that Mahesvari, adored by learned men and the destroyer of all sins, may she protect me.

In the opening stanza, the poet depicts Devi as having different attributes and virtues. She is the Divine consort of Lord Siva, who dwells in Kailas. She entertains him with her elegant Lasya dance, of which she is the preceptor. The whole of Kailas breaks into ripples of inexpressible joy on account of her dance performance scintillating with beauty. Devi is described to be the wave of the great bliss arising therefrom. Kailas is bathed in grandeur born of Her lasya. Not only this; Devi is haloed in the effulgence of the light of knowledge. Chit is pure knowledge, which

is attained by Yogis. Prabha is light. Devi is visible through the light surrounding her. She, again, is instrumental in the creation, the maintenance and the destruction of Samsara. This routine phenomenon is demonstrated by the mysterious power of sakti, which is all pervading. Devi illumines Samvid, which is pure knowledge. The reciprocity in illumination is characteristic of and peculiar to Devi, in that she illumines the pure consciousness which in turn, adds lustre to her presence. She is also extolled in several hymns in the Vedas, where reverential prayers are addressed to the Goddess. Further, She washes away the sins of her devotees and is worshipped by wise men as well as Gods. The word sin has a comprehensive meaning. Not only commissions but omissions also are included in the category of sins. Concealing one's own faults is a sin and talking aloud about others sins is also a 'Papa.' A devotee is purged of the impurities of the mind due to divine grace by surrender and invocation. The poet invokes the aid of such a being that is Devi for his protection.

आकाशोपमनिर्मलां भगवतीं  
 सान्द्रात्मबोधात्मिकाम्  
 सद्वृत्तावनतत्परां श्रितजन  
 प्रत्यक्ष रक्षाकरीम् ।  
 साक्षान्मोक्षफलप्रदां भयहरां  
 तारपाति हन्त्रीं सताम्  
 नित्यानन्दकरीमुमां गिरिसुतां  
 दुर्गां स्मरामीश्वरीम् ॥

२



She, who is as pure as Akasa; who has atmabodha as her soul; who is desirous of protecting the good and pious devotee; who gives shelter to those who depend on her; who grants Moksha; who destroys the strains and stress of the world; who gives everlasting bliss to the virtuous ones; who is Uma, daughter of Himavan; who is called Durga and Isvari; that Bhagavati, I do remember always.

Here, Devi is adored as one endowed with merits and good qualities. She is as pure as Akas. Akas is free of all dirt. Akas fills and pervades the universe. Akas appears to be blue in colour. But as higher and higher one mounts the blue vanishes. In fact the sky has no colour at all. Sakti who is omniscient has her life drawn from Atmabodha. She protects through her grace those devotees who are righteous men. Bhakti is the soul and direct cause of salvation and Vidya is devotion preceded by knowledge. Devi chooses those spiritually evolved souls, who are devoted to her. Jnana is wisdom or enlightenment and Devi is the luminous being on whom the devotee concentrates his devotion. Bhakti opens the way to the rare treasure of God experience. Devotion enlightens the dark recess of our very hearts. In this view, Devi is capable of delivering salvation or Moksha. She is also the destroyer of all afflictions pertaining to man kind. She is familiarly known by the name Uma, Durga and Isvari. The poet has his being in her every moment and seeks her blessings.



आनन्दांबुनिधे प्रबोधजनिके  
 लावण्यपूर्णशुभे  
 स्फारोदारकटाक्षपावनपरी-  
 वाहस्पृहावानहम् ।  
 आशाबन्धविमोचनक्षमलसत्  
 पादारविन्दं मुदा  
 स्तोत्रैरेवममीभिरंब जगता-  
 मीडे मृडानीश्वरि ॥ ३

O Isvari, the mother of the Universe, the wife of Lord Siva; the ocean of Bliss; the generator of pure knowledge, the enchanting beauty and the grantor of all benefits; I, who am desirous of the pure outflow of your sparkling and generous glance, by these devotional verses, worship at your lotus feet which is capable of destroying all desires.

It is the ordinary conception that Siva has always on his left side Uma his consort. Siva and Sakti are inseparable. Devi is the repository of Ananda, which is a confluence of Satyam, Sivam and Sundaram. Again, Sat, Chit and Anandam are the other attributes ascribed to Devi. In other words, Devi is the reservoir of that paramount bliss for the realization of which even Yogis pine in their hearts. She is again the originator of the pure knowledge, viz., the ever enlightening consciousness which we call Vidya. Beauty or Soundarya is full and exuberant in the very form of Devi. Sankaracharya has surpassed others in giving expression to the ecstasy with realised

fervour in his Soundarya Lahari. Devi bestows what is good and auspicious. We need not go to any other Ishta devata for such boon. The bountiful nature of Devi flows out as a stream in spate. This vision is marvellous and capable of the deliverence and transformation of the soul, Seeking realization, the poet, a devotee of the Divine Mother, offers these verses as flowers at Her lotus feet,

शक्तिं हैमवतीं सतीं सुरवरै-  
 ब्रह्मादिभिर्वन्दिताम्  
 कालीं मङ्गलकारिणीं भवभय-  
 क्लेशौघसंहारिणीम् ।  
 मायाविभ्रमजातमोहतमसा  
 भूयस्समाच्छादितः  
 कोऽहं त्वामनुसन्दधातुममला-  
 मात्मप्रभोद्भासिनीम् ॥ ४

O Devi, you are Sakti, the daughter of Himavan; Sati, adored by Devas and Brahma; Kali, the creator of all auspiciousness and the destroyer of all strain and fear in this universe and the mother, who shines with Atmaprabha. Who am I, completely immersed in darkness created by the glamour of Maya to worship and follow you ?

After stating that the poet adores the Devi, he entertains a doubt about his credentials to offer prayers. Devi is the Sakti absolute, She is the daughter of Himavan, majestic and serene. She is Sati adored by all the Gods and even by Lord Brahma, She is Kali, the goddess of this Kaliyuga, She created all auspicious things which go



to the betterment of our miserable plight. Devi is the spring of happiness and the giver of Ananda. Before such a celestial presence, the poet expresses his diffidence in that he is fully immersed in worldly pleasures and therefore not qualified to be an ardent devotee. He is like a fish immersed deeply in the waters of Samsara. He is in the midst of Avidya and therefore spiritually blind. A man in darkness longs for light. A man in ignorance craves for knowledge. The Upanishadic saying 'तमसो मा ज्योतिर्गमय' illustrates this. The poet, caught in the coils of Maya, is groping in the dark. He seeks light and that from one who sheds Atmaprabha. The Chataka bird prays to the clouds for a drop of water and the clouds pour down profusely injecting fresh life into the drought stricken earth. The poet's doubt whether he would succeed in getting the blessings of his Ishta Devata, through devotion is therefore without any basis.

कल्याणी भुवनेश्वरी मुनिजनै

स्संपूजिता भारती-

त्येवं सूरिभिरीडितापि बहुशो

धर्मानुसारं पुरा ।

एकैवासि महेश्वरी भगवती

साक्षात् जगत्कारिणी

प्रोताशेषचराचरे मणिमये

माल्येऽसि सूत्रात्मिका ॥ ५

O Devi ! You are called Kalyani, Mahesvari, Bhagavati, and the mother of the Universe, adored by Saints. All learned men praise you as Bharati according to different



ways of devotion. But you are only one who is verily the creator of this Universe. You permeate this world as the string that passes through the garland, which has animate and inanimate objects as its gems.

Devi is invoked by different people in several ways. Some address her as Kalyani who gives all Kalyanam meaning auspicious things and wealth. Some adore her as Mahesvari, the inseparable partner of Mahesvara. Some say that she is Bhagavati. Some would offer obeisance as the mother of this world. Learned men praise her as Bharati, the Goddess of learning, according to different ways of worship. But the wonderful factor to be noticed is that though given distinct names, she is the one and the only absolute. Gems are strung on thread, which passes through all of them in a garland, fastening them together. Just like that this entire world is a garland consisting of movable and immovable objects as its gems. The Goddess Devi is the life that permeates these animate and inanimate objects. The word 'अक्षेप' denotes that nothing is left out and that there is nothing that has not the grace of Devi. Different forms and different names are of no moment. Water contains only water drops. The same water when heated becomes steam, which again consists of particles of water. The water when it solidifies becomes ice. Now it is a hard and rough substance, having a peculiar form unlike that of water. But ice also reduces itself to water. Thus water assumes three forms known by different names. But the content thereof is the same. Like wise though several names are attributed to Devi, in essence she is only one. The poet adores that Devi, who, though known by different appellation is the same Goddess, who is the origin of this samsara.

मौहातैककलंकितं, विलुलितं,  
 रोगाविलं, व्याकुलम्,  
 गात्रं मे कृतपापभारमपि ते  
 पादप्रणामैः शुभम् ।

कारुण्यामृतवारिधे नतजना-  
 नन्दानुभूते, शिवे,  
 भूयो वत्सलतारसं हि सहजं  
 संसिञ्च सच्चिन्मयि ॥

६

O Devi, even though my body is loaded with sins committed by me, yet by my bowing down before your feet, the same body which is tainted by desires and distress and thus is depressed, which is subject to infirmities and therefore is sorrowful; has become pure and virtuous. O Sachinmayi, the ocean of all compassion and the very realization of Ananda by devotees; sprinkle on me, the nectar of kindly love, which is so native in you.

Repenting with a contrite heart of all his past misdeeds, the poet entertains his own doubts about his merits for being a devotee. But he consoles himself that his body has become pure and virtuous on account of his bowing down in reverence to Devi; the personification of gentleness. The individual self is after sensuous enjoyments. So long as the ego rooted in vanity and pride is there we become more and more slaves to worldly pleasures, in the pursuit of which we stray from the righteous path and commit sins.



If we do not fulfil our desires with what we have and are not satisfied, there comes disappointment, which will corrode mental peace. The result is that the body becomes bowed down due to the weight of these sins. The body becomes weak, infirm and afflicted with diseases and so there is a permanent veil of sorrow over it. Nevertheless, sitting in adoration at your feet, the body becomes immune from prarabdha. This miraculous change is due to Her divine grace. Devi, who is the repository of all kindness is also verily the bliss of realization for her devotees. She brings about auspicious and beneficent effects on her Bhaktas. The poet prays that inspite of the fact that his body has become pure on account of his Bhakti for his Ishta devata, Devi should not fail in showering on him her benevolent grace. A person who is asleep or is in an unconscious state wakes up when water is sprinkled on the face. Likewise Devi, compassion incarnate, should sprinkle her Vatsalya Rasa, on her devotee kindling the spirit of devotion on him.

इन्दौ गौरमनोहरेव च सुखा-  
 धारा सुधा विश्रुता  
 सिन्धौ वीचिपरंपरेव रुचिरा  
 तुंगा गभीरोज्ज्वला ।  
 व्याप्तो गन्ध इव प्रफुल्लकुसुमे  
 त्वद्यात्मयोगस्थिता  
 ब्रह्मानन्दतरंगिता स्फुरति ते  
 शक्तिः प्रभावोन्नता ॥

७



As in the moon there is the famed joygiver, white and beautiful ambrosia; as in the sea, there is the awe inspiring mountainous waves; as in the full blown flower there is the sweet fragrance; so, in you, glitters O Goddess, the all powerful Sakti, which is lapped by the blissful waves of the ecstasy, caused by the universal oneness with the Brahman, which is the result of your own Atmayoga.

In this stanza, the poet reminds us of the Bheda abheda Vada, according to which a spark is fire; being part and parcel of that element. Here difference and non-difference are equal and predominant. They co-exist. In the Bhedaabheda Vada, what is contemplated is Samsara and Brahma; in which case the 'Vritta Paksha' will not hold good; but here Devi and her manifestation, Sakti, are the main factors. This is illustrated citing the nexuses of moon and ambrosia; Sea and wave; and flower and fragrance. The moon is supposed to be the fountain of Ambrosia, the food of the Gods. The moon is therefore called Sudhamsu. The Ambrosia, which is milky white is beautiful and is in the moon itself. It is transmitted by moonlight, the ray of Amrit giving happiness to the world. It is part and parcel of the moon and cannot be separated from it. In like manner we see huge mountainlike waves in the sea. Are they separate from the sea? No. They are only the sea itself. They may appear to be different from the sea. The fact is that they rise up in the sea and fall back and become one with the sea. In full blossomed flowers we feel fragrance. From where does the agreeable sweet scent come? It is from the flower itself. It is not different from the flower. So, is the case of Sakti, which is the mighty

power wielded by Devi. This power is the omniscience, might and glory manifested by Devi. It is not separate from Devi. It springs up, develops, and dissolves in that blissful Deity Devi. There is no external agency helping the composition of the Sakti with Devi. She creates the Sakti by Atmayoga and wields the Sakti; which again rests in her resplendent form, as her own integral part.

सत्यासत्यविवेचने लघुधिया  
 चिन्ताकुलानां नृणा-  
 मात्मोद्धारकरे च वर्त्मनि सतां  
 कैवल्यसंपत्प्रदे ।  
 प्रीतिस्ते वरिवर्ति भेदरहिता  
 सर्वत्र सर्वार्थदा  
 देवो वर्षति हर्षदो न गणयन्  
 क्षेत्रस्य भिन्नान् गुणान् ॥

८

In discriminating truth from untruth, thoughtful men find on the path which leads the virtuous men to moksha and promotes the uplift of the Atma, your benevolence without any distinction whatsoever. Verily, the Rain God showers rain everywhere ignoring the merits and demerits of the field.

To separate truth from untruth is a difficult process. When water and milk are so intermingled an ordinary man finds it difficult to separate the two. But the Hamsa does it. It takes in the milk from the milk diluted with water and throws out the water. Just like the hamsa, a Jeevanmukta who has realized the supreme truth, separates



the Sat from the Asat. Those who long for moksha will have to strive hard. The only requirement is that one should rest one's entire faith in Devi and from the depth of one's heart pray unto her for liberation. There should not be any reservation in one's heart. One must pine for it and must maintain an inner awareness of Devi. Impartial and fair to all, she does not mind whether one is an ardent seeker or not. Those who are earnest and sincere will succeed and will get the grace of Devi. The poet emphasises this with the general aphorism that clouds pour rain on the earth without any distinction whatsoever. The rain God does not consider whether the field or ground underneath is ripe, rich or fertile; it showers rain unreservedly. Nature is a kind mother alike to all. One can look up to Devi for deliverance. She lends a supporting hand whereby the spiritual aspirant is elevated to the higher plane. On emancipation, the devotees realize what is chit, Sat and Ananda.

शास्त्रज्ञानमहोदधिं लघुतया  
 धीनौकया लंघितुम्  
 प्रेमारूढमनोभिलाषकुतुकी  
 ध्यायामि बद्ध्वाञ्जलिम् ।  
 कारुण्यैकगुणात्मिका दिशतु मे  
 संशीतलैरीक्षितै-  
 रात्मोत्कर्षमकल्मषं सुकृतिभि  
 भक्तैस्सदाभीप्सितम् ॥

६



Embedded in Bhakti and revelling in the very thought of Devi, I, with folded hands, pray to Devi, for helping me to cross the ocean of knowledge of the sacred precepts, without effort, by the aid of the boat of intellect. Let, Devi extend to me, her soothing vision mellowed with compassion and the excellence of Atma, which all virtuous men and devotees always desire to have.

The devotee is deep rooted in affection for Devi, and in this thought and desire he feels extremely happy. In his desperate moments he has no other shelter than his Ishta Devata. He looks up to Her in his prayers. Thoughts roll as waves and he is rapt in ecstasy. He, however, doubts that by Bhakti alone, he may not attain the desired goal. He, therefore, prays unto Devi that She may assist him to reach the other side of Sastra Jnana. Sastra is Veda, the the sacred precept and Jnana is knowledge. The realm of knowledge is a great ocean. An ordinary boat may not help him to cross such a vast sea. He prays that his intellect may serve him as a boat. He is sure that if Buddhi moves in the right direction, he could easily cross this wide expanse of water. With folded hands, he bows before Her and prays fervently that Her compassion be showered on him, she being the seat of Karunya, which is the dominant character in her. Her vision soothes the ailing and destroys Avidya created by Samskaras and Vasanas. This vision which raises the excellence of Atma and is aspired after by virtuous and devoted souls, the poet also seeks. Like a child, he clings on to Her feet and opens his heart to Her and prays for her bountiful Daya. He is sure that the Mother will not let him down. A true devotee with a dedicated heart will never be disappointed. He will get what he desires.

अंभोधिः प्रचलत्तरङ्गपटहं  
 संघुष्य संमोदते  
 दिक्षु प्रेंघति ते यशः परिमला-  
 सेकोत्सुको मारुतः ।  
 उत्फुल्लानि सुमानि तानि खलु ते  
 कुर्वन्ति चात्मारपणम्  
 भावत्कः प्रथितप्रतापगरिमा  
 सर्वत्र संदृश्यते ॥

१०

The sea, with its rolling waves make sound akin to the beating of drums and revels; the wind blows in all directions desirous of disseminating your glory and the full blown flowers offer Atmarpana at your feet; Every where, only the glory of your renowned, majestic grandeur is seen.

In nature all around the poet sees only the glory of Devi. It is a permanent feature of the sea that waves roll and roll making loud noise. This the poet says is the beating of drum ushering in the goddess. According to Hindu custom, on auspicious occasions drums are played and conchs blown. Again, the wind carries and spreads glory of Devi, in all directions. It disseminates the fame of Devi silently in an unostentatious way. The flowering plants are ready with full blown flowers to be offered as archanas at Devi's feet. The world itself is a temple, the abode of Goddess Devi. We hear the sweet sound produced by drums and conchs. The sweet scented breeze blows through the temple adding sanctity and



fragrance to the situation. Above all, flowers are ready to render self-sacrifice at the altar of the Devi. The flowers do not exist for themselves. They offer Atmarpana and get sayujya at the feet of Devi. Imagination goes to the extent that the poet sees only things around, as being manifested and demonstrated in the praise and adoration of Devi. Not only human beings but inanimate nature itself revels in joy and mirth experiencing the presence of the all Pervading power of Devi.

उद्यानं विहगावलीमृदुरवा-  
 लोलं क्वचित् भासते  
 विस्तीर्णं मरुभूः कृशानुसदृशी  
 तप्ता क्वचित् दुर्गमा ।  
 एकत्रास्ति नगाधिराजशिखरम्  
 निम्नं तथान्यत्र ते  
 चित्रं भावविपर्ययोऽस्ति रुचिरः  
 केलीविनोदोत्सवः ॥

११

At one place are there flowery gardens thrilled with the sweet and melodious voice of birds; at another place wide expanse of desert sand as hot as fire and impossible to tread; still at another place, the peak of the mountain and the low lying plain. These diversified pictures are only the playful exhibition of the festivity of the Goddess.

There are rich and poor people around us. There are hills and plain ground. There are big flowery gardens and vast desert land scorched and impassable. Why this glaring disparity is the question. The poet answers that it is only the pleasure and the sportive pastime of Devi. She revels in seeing these things opposed to each other. All



values are arrived at by comparison. Happiness is gauged by misery. If there is no misery, there would only be uniform happiness which will obliterate the very concept of misery. But both these constitute this earthly life. We enjoy and suffer. The mind can make a hell of heaven and a heaven of hell. We are reminded in this verse that happiness and suffering coexist. They are there to give men an opportunity to distinguish right from wrong. It again, throws light on another aspect. These diverse aspects are caused by Maya. Those who are delivered from this fantasy see things alike. There is neither heat nor cold for them. Both the garden and the desert have the same effect. The sweet flower and the rotten fish must smell alike. The extreme cold and the intense heat must be suffered as things alike. These dual aspects are developed in order to train the mind for final deliverance. When both are realised to be the same, there is real awakening. These external manifestations are pure Leela of Devi and nothing but Her sportive pleasure.

यस्या विश्वमिदं विलोलनटना-  
 गारं हि संशोभते  
 यस्याः सर्वं चराचराणि करणा-  
 न्येतत् जगद्रक्षणे ।  
 यस्यै सूक्ष्मदृशः प्रशान्तमुनयो  
 नित्यं यजन्ते पुन-  
 स्तस्यै मे हृदयंगमा स्तुतिरियं  
 प्रीत्यै महत्यै भवेत् ॥

१२

For whom this universe shines like a lovely theatre; for whom all the animate and inanimate objects constitute instruments for the governance of this world; for whom the s'irewd and serene saints offer worship with sacrifices; for the extensive grace of that Devi, let these, my praises, springing from my heart, be offered.

All the world is a stage and all men and women, who come in to this world are mere actors; they act their part and depart. This process continues for ever. But does any change occur to the theatre. It remains the same, witnessing the recurring performances. This theatre is controlled and directed by the grace of Devi. The poet depicts that all the movable and immovable objects of this world constitute the implements of Devi, who is in charge of this great machinery. Further, Devi is the receipient of daily adorations and sacrifices from the Sagacious truth seekers, who have to their credit severe sadhanas. I mean the Munis, who are famous for their 'mananascela'. The rishis having focussed their adoration and attention on the Goddess, have become calm and serene. Their Asramas are the s'ats of Ahimsa and fearlessness. To this Devi, who manifests in different ways in this variegated Universe, the poet, a humble devotee, dedicates these verses composed by him. He is sure that he will get the blessings of Devi, who is so bountiful, generous and all love personified.

शिष्टेभ्यः स्वयम्बिका स्वविहितां  
स्वीकृत्य भक्तिं तदा  
जोषं वर्षति पुष्टमोदमहसा  
देदीप्यमानां दयाम् ।



आदायांबुकणान् क्रमेण जलधे-  
 रादित्य तीक्ष्णांशुभि  
 मेघस्सिञ्चति सञ्चितं स्वसलिलं  
 लोकोपकारव्रतः ॥

१३

Devi receives from the virtuous ones her share of the Bhakti and then showers on them everlasting compassion. Through the Sun's rays the cloud draws water particles from the sea and in return showers rain from the water collected by it, it having vowed to serve the world.

Mutual help and service sustain this universe. Devoted men make their offerings before Devi and vie with one another in their unparalleled adoration. This devotion is accepted by the Goddess and in return she lavishes her blessings on the Bhaktas, so characteristically of her. For what little the devotee offers, he gets more. Of course. here the pious and ardent devotee is the gainer. This phenomenon is illustrated by the example of the clouds. By the heat of the sun, the surface water of the sea evaporates. The clouds store this water and shower it in the form of rain. The rain is necessary for cultivation. The happiness and the prosperity of a land depend mainly upon the periodical rain it gets. The cloud is therefore a benefactor of the world. It makes a fair distribution of water which it collects. This mutual service is a daily routine which indicates that he who gives will get in return what he gives. Pious deeds and actions will certainly bear fruits.



When a coconut sapling\* is planted, a little water is poured on it. This is only to aid the germinating plant to spring up. But this little quantity of water serves a great purpose. In course of time these particles are collected by bunches of coconuts storing sweet milk inside, which is at once refreshing and invigorating to the weak. It is verily said : 'परोपकाराय सतां विभूतयः'

बाढं संग्रसते कृशानुरखिला-  
 नर्थान् बुभुक्षुर्यथा  
 व्याकीर्णं हिममंशुना दिनकरो  
 विध्वंसते सत्वरम् ।  
 देवी स्नेहमयी समस्तजगता-  
 मानन्दसन्दायिनी  
 लोकानामघसञ्चयं हरति सा  
 प्रत्यक्षमाहेश्वरी ॥

१४

The gluttonous fire consumes all substances. The rays of the sun dissipate the fog within no time. Likewise, Devi, who is the repository of love and the giver of happiness to all, destroys the sins of the world.

It is common knowledge that fire has the power to burn substances and reduce them to ashes. The greedy fire

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\*'प्रथमवयसिद्धं' तोयमल्पं स्मरन्तः  
 शिरसिनिहितभारा नालिकेरा नराणाम्  
 सलिलममृतहृद्यं दद्युराजीवनान्तं  
 न हि कृतमुपकारं साधवो विस्मरन्ति'

sets on its work and does not leave behind any object it touches. So are the rays of the sun which pierce through the dense fog. In the fog, we cannot see each other even at a short distance. But as the sun rises and sheds his rays, the fog disappears instantaneously. In this world, we are all under the illusion of Maya. Because of this cover, we cannot see into things that are eternal. It is only the divine grace of Devi that gives deliverance. It is like the sun which clears the fog which covers as a cloak. In a mirage we see water at a distance. The farther we go, the more we are still under the impression that there is water ahead. But in fact, it is an illusion. This delusion is the result of Maya and is cleared only by the knowledge of that supreme power. When that light dawns, Maya vanishes and we are able to know the real. The poet asserts that Devi will remove the aftereffects of all our misdeeds. She takes unto herself all the sins and absolves the devotee of the result of his acts of commission and omission. The devotee, shorn of sins, becomes liberated. Darkness from his mind is completely wiped off. There is radiance all around. Every man and woman is groaning under the weight of his or her sins. When this load is lifted and that for ever, one looks up to the Saviour with reverence and relief.

विक्रीणन्ति फलानि पापनिरताः

कर्माजितानि द्रुतम्

क्रेता तानि पणायते दशगुणं

लामेच्छया तत्क्षणम् ।



इत्थं निस्तुलमेव कालविपणा-  
 वस्ति स्वयं व्यापृतिः  
 निस्तङ्गाऽसि सतां हृदन्तरसमा-  
 सङ्गा जगत्साक्षिणि ॥

१५.

Those who are engaged in nefarious acts transfer the result of their actions and the transferee desirous of getting more profits, at once, conveys it to another. In this way business, unparalleled, flourishes in the market of time. But Devi, who is attached to the hearts of the virtuous, stands detached as a silent spectator.

Here, the poet throws light on the Law of Karma, resorting to the simile of seller and buyer. It only illustrates the saying that what we sow we will reap. The gradual development of the human individual is the Law of Karma. Our acts are indicia to our character. Desire promotes action. No man is without desire. Good conduct leads to good actions and bad conduct generates bad actions. The conduct is the most important factor in the Law of Karma. What a man wills, he does. Without previous desires no action manifests itself. According to our actions in this world is developed our future life. This truth is often depicted by the saying that as a calf finds out its mother among a thousand cows\* so does the deed previously done pursue

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यथा घेनु सहस्रेषु  
 वत्सो विन्दति मातरम्  
 तथा पूर्वकृतं कर्म  
 कर्तारमनुगच्छति

the doer. Rebirth is life in becoming. We are deprived of rebirth and attain release, only when we get spiritual consciousness.

Here the poet would say that a man who is engrossed in evil deeds will reap the result of what he has done. In every trade, the intention of the trader is to make a profit. The saying goes 'प्रयोजनमनुद्दिश्य न मन्दोपि प्रवर्तते' The trader transfers his business to the buyer, which here is the body assumed in rebirth. In short, the result of our actions follows us to the next birth. Time is figuratively stated as a market, where the fruits of our deeds are conveyed to succeeding buyers. But look at Devi. She is like पद्मपत्रमिवांसि the lotus leaf in water. The lotus leaf, though in water, has no attachment to it. Likewise Devi looks unconcerned on the manifestation of Maya, the recurring business carried on in the market of time. Detached as Devi is, she is only attached to the hearts of the pious and devoted.

नित्यं मोहमदान्धकारजलधे-  
रन्तनिमज्जन्ति ये  
निन्दन्त्यात्मनि ये विकल्पमतयो  
भक्तिं च भक्तानिह ।  
संप्राप्यापि मनुष्यजन्म महितम्  
मूढा हि ते कश्मला  
जन्मान्धा न विदन्ति विश्वविशदा-  
मर्कप्रभां भास्वराम् ॥

१६



Those who are immersed in the sea of ignorance created by desires and pride; those who condemn devotion and devotees; though they assume this elevated human existence, are really wicked. The sunlight, which is so clear, bright and known to all the world, is not seen by the born blind.

So long as one is selfish and all things are reduced to the word 'aham', there cannot be any deliverance. People become intoxicated with power, arrogance and pride. They at that time forget that there is Goddess above and that she, the Almighty is a witness to all that is committed by them. They are spiritually blind in that they cannot see the light that lights the hearts of the elevated and righteous. They do not attach any importance to the Bhakti marga. They straightaway condemn the devotees also. Such people though they assume the evolved human form are really wicked. But Goddess is all merciful to the wise as well as to the wicked. The poet consoles himself that those, who despise Devi and the Bhakti cult, are spiritually blind, due to their Poorva Vasanas and Samskaras. Devi is here compared to the radiant power centre, the sun which gives life, light and energy to all. The blind are unable to feel the effulgent light that emanates from the celestial body. They grope in the dark. We need not scorn them. They are born as such due to their actions in their previous birth. Devi has a kind heart towards such people as well.

प्रख्याता भुवि देवतास्तनुभृता-  
मानन्ददा सर्वदा  
तास्वेकात्मविवेकमत्र दिशति  
प्रालेयशैलेश्वरी ।

नक्तं व्योमतले ज्वलन्ति यदि ताः

दीपैस्समास्तारकाः

सैका चान्द्रमसीकला वितरति

ज्योत्स्नां जगन्मोहिनीम् ॥

१७

There are celebrated Goddesses who give human beings what they desire; but among them, she, who delivers Atma viveka is only Devi; who is the Mahesvari of the Himavan. During the night just like lamps, we see myriads of stars shining in the sky; but the moon alone emits the most enchanting and lovely moonlight.

In this stanza, the poet again glorifies Devi, his Ishtadevata. There are several deities in this world, the objects of worship by different sects. While some adore Saraswati the Goddess of learning and seek her blessings, some devote their entire time in offering prayers to Durga. Some worship Kali, who according to them is Bhavatarini. It has been stated in verse 5 that it is the same supreme being in whatever form she is conceived. When one gets Atmaviveka, the true centre of worship is revealed. According to the poet, his Ishta devata is the one who imparts Atma viveka and in whatever form the devotee concentrates his mind, he will ultimately reach only that Devi. There is only one centre for a circle. There can be innumerable radii. Even if we start along all the radii, we reach only one centre. Like this the centre of this universe is Devi. By devotion to her one could realise that the relation between the world and the self is transient. The stress and the strain disappear on realization of the true knowledge of



self. A wise man proceeds on the path of renunciation. It is not bookish knowledge that leads him there; but only steadfast devotion to the lotus feet of Goddess.

Atma viveka, the discriminative intellect is that which is sought by a seeker of Truth, who dedicates his life to the worship of Devi. One who possesses Atma viveka distinguishes Atma from Anatma and Vidya from Avidya. It is through severe Sadhanas one could master this knowledge. When one understands the individual self and the universal self, there comes a halt. He is at the entrance of that temple of wisdom, which is the sure remedy for all ills of this world. The simile of the stars and moonlight is drawn to show that Devi alone would disseminate this knowledge. The light emanating from the stars is not sufficient to lead a weary traveller to tread his way in the thick of night. But when the moon appears and sheds its milky rays there is an effulgence that illumines the entire world. This splendid radiance is at once arresting and enchanting. Like the moon, Devi is the light of lights. “ज्योतिषां ज्योतिः”

यां सन्तो गुणिनस्तथैव च खलाः

नूनं स्मरन्त्यत्यये

यां चिन्तानिपुणाश्च मन्दमतयो

भक्त्याश्रयन्त्याशिषे ।

यां शक्ताश्चिरदुबंलाश्चनितराम्

ध्यायन्त्यनर्थोदये

तां देवीमतुलप्रबोधजननीं

सिद्धये नमाम्यादरात् ॥

१८

Whom the virtuous and the good as well as the wicked verily remember at the time of death; whom the intellectual and the dull headed alike devotedly depend upon for blessings; whom the strong and the weak adore at the time of mishaps; that Devi, who is the mother of the Supreme consciousness, I adore respectfully for the attainment of that light.

When life is about to ebb out of the body, the pious look forward for the blessings of Devi. They are desirous of attaining Moksha which is liberation from births and deaths. The wicked people also remember Devi at the time of danger. They contemplate their past action and regret having done them. Scholars who dispute the existence of Devi do, at the time of life's end, come to the conclusion that she is the only refuge for them. But as Sankaracharya has said,

संप्राप्ते सन्निहिते काले  
नहि नहि रक्षति डुकृञ्करणे

Grammar and Scholarship will not pay at the end. The dull-headed also pray to Devi. They doubt what they should say when Lord Yamadharmā is at their doors. It is aptly depicted in the following verse.

न कृतं सुकृतं किञ्चित्  
बहुधा दुष्कृतं कृतम् ।  
न जाने जानकीजाने  
यमाह्वाने किमुत्तरम् ॥



Such people are between the horns of a dilemma. They also seek their last resort in Devi. The strong, who take pride on their strength and valour ignore the glory of Devi, while they are in power. But in utter distress, they look forward to Devi and find shelter at her compassionate feet. The weak and down trodden quite conscious of their helplessness, repose their trust in the benevolence of the Goddess. It is this Goddess, the focus of all attention, the inexhaustible energy and consciousness that the poet adores for enlightenment.

The poet dedicates these verses to the feet of his Ishta Devata seeking shelter for which all virtuous people strive through out their lives. It is not easy to attain that goal. He knows his limitations. We are all engrossed in worldly pleasures. If one finds time to concentrate upon the Almighty, that would give him or her comfort and solace. A duck, when it reaches land, relaxes for some time, basks in the sun and again takes to water. Just like that all of us, who are immersed in worldly activities must find some time for mental relaxation, by worshipping and contemplating on the lotus feet of Devi. It is only by severe and persistent Sadhanas one could steer clear towards the destination. Remember that you do not get butter straightaway from milk. A sufficient quantity of water has to be added to the milk; then it has to be boiled and watched lest it should over flow. Then to the milk when cooled a little butter milk is to be added. On firmentation the butter is churned out. The butter though it was in the milk unseparated now foats detached above the butter milk. Like this only after strenuous efforts and tapas could one attain deliverence. When once emancipated, one

becomes a jeevanmukta free from attachment and further births. The kernel in the coconut is fixed to the shell so long as there is juice in the kernel. When once it becomes ripe and the juice is dried up and transformed into oil, the kernel loosens its hold and is detached from the shell. Even though it is inside the shell it is free. Like this, liberated souls though living in this world are detached from it. May our love for the Mother be abiding. May Her Grace be upon all !





न्यू रोक्सि प्रेस, नई दिल्ली